THE UNIVERSALIST *Leader*

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

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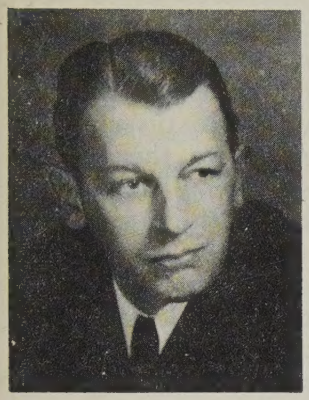

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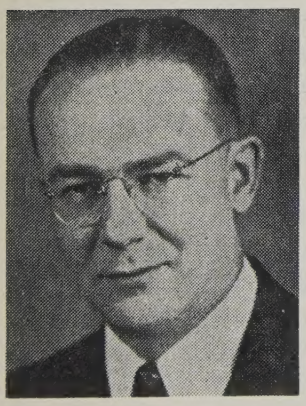

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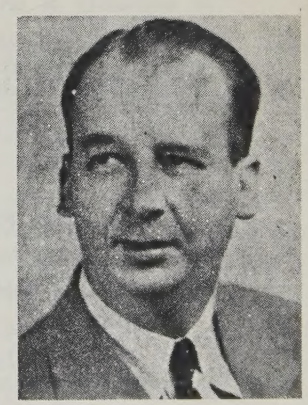

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THE UNIVERSALIST Leader

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UNIVERSALISTS AVOW FAITH IN

God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

Robert L. Cope, minister of the First Universalist Church, Buffalo, New York, has written *A Preface for Your Diary* which will be helpful to Everyman if he reads it with candor.

Frederick C. Dommeyer is professor of philosophy at St. Lawrence University and a member of the First Universalist Church of Canton, New York. Professor Dommeyer and *Theodore A. Webb*, minister of the Canton church, have collaborated in a paper on *Liberalism and Truth in Univeralism* which we will print serially in three numbers beginning this month. This interesting and important document, the authors submitted to a group of members of the Canton church for discussion and criticism. They then revised their first draft in the light of the discussion. The result is a constructive piece of honest thinking that can serve as the basis of creative thinking in many Universalist discussion and study groups.

Harmon M. Gehr, minister of the Universalist Church of the Restoration, Philadelphia, Pennsylvania, and chairman of the de Benneville celebration, tells us about *The de Benneville Year*.

Albert D. Bell, minister of our church at Rocky Mount, North Carolina, is a competent research worker and historian, and an enthusiastic Universalist. He has put us all in his debt by an exhaustive and careful investigation into the life of George de Benneville, pioneer Universalist preacher in America, whose life and work Universalists will commemorate this year. Dr. Bell begins the de Benneville story with a fascinating *Introduction to Pennsylvania German Universalism* in this number.

Arthur W. McDavitt, minister of St. Johns Universalist Church, Muncie, Indiana, perennially young elder statesman of Midwest Universalism, turns the prophet's searchlight right on the source of our trouble in the field of human tension in his essay, *Not in Our Stars, but in Ourselves*.

Donald B. F. Hoyt is minister of the First Universalist Church of Rochester, New York and member of the board of trustees of the Universalist Church of America. Dr. Hoyt gives us an account of the fall *Meeting of the Trustees, U.C.A.*

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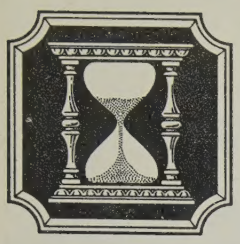
A Preface for Your Diary



The scene of this soliloquy is a silent sanctuary sometime before midnight on Watchnight. Some might wish that there could also be a Table of Contents. This, life never offers. But you can offer life some hint of the direction in which you hope it will move. That is the point and the promise of a preface.

FOR all intents and purposes the year 1952 is over. I left it behind tonight as I entered the door of this church. The few minutes of the old year which remain really belong to tomorrow because I am using them to make myself ready for the new. I am using these moments, dear diary, to write a preface for your three hundred and sixty-five clean, white, promising, frightening pages.

I write this preface here in a sanctuary not because there is no other place to which I could go, and not because I would withdraw myself from merriment; but, because there is no other place except in a house of prayer where I could find so adequately the springs hope which will quench my thirst and refresh my soul for the awaited journey through your pages.

Diary, I think I am wiser this year than I have been in years that I can remember. At least, I am not quite so naive. You will recall that there were other New Years Eves when I recorded a catalogue of the things I had done wrong, the things I was ashamed of, the things I failed to do. My shortcomings and (say it!) my sins. And you will remember, how I asked forgiveness, and vowed repentence, and made preposterous promises about what a good person I would be in the New Year that then lay ahead. You might well have thought that it was one of the saints who wrote the preface then, but we did not proceed for very many days before you knew that it was me who was writing the pages—*the same old me.* The content of my days did not keep pace with the promises of my preface. In fact, as I see it now, I did not really believe that they would, at least not on the morning after, for I had been guilty of a special kind of New Year's Eve intoxication. I drank to drown my sense of guilt, and drowned it was in the heady wine of high resolve.

Who knows better than you, my diary, that it is the Thursday morning me who will actually make most of the entries in your record. Let me make note of this tonight as I write a new preface. Let me not repeat the yearly folly of forgetting just exactly who it is who will be walking through your days.

This year I would set for myself certain obtainable goals. Not goals which some person might *obtain*, rather, *goals which I can obtain.* I must be careful not to set them too low. I must be careful also not to set them too high. Not that I have no high ambitions for the life of the world and for my life in the world, it's just that I'm wise enough to know that the big things depend on the little ones—the uncomfortable and demanding little ones which keep my feet on the ground against all temptation to soar in the irresponsible realm of grandious daydreams.

And so as I plan my pilgrimage for another year I will remember three things: I will remember all that my life has written on previous pages for good and for evil. This will serve as a constant reminder of just who and what I am. Second, as with all pilgrims, I will set the sails of my soul on a tack that will carry me toward some definable goal. Finally, I will remember that I shall arrive or drift according to the skill of my efforts at catching favorable winds.

This familiar analogy which likens life to sailing has a double usefulness. It speaks of the need for skill and it carries an implicit awareness that skill is not enough. Not all the skill in the world can make the winds.

On this Watchnight, my soul feels the gentle motion of a mighty force sweeping like a warm and healing wind through time and history. I am conscious of a force in life, even in my life, which is neither new nor old because it is eternal. I have experienced its presence before, that's why I felt so badly about some of the things my life had said. And that is why I vowed to run so well before the

wonderful winds of goodness, righteousness and love. The thing that I forgot was that this would take *daily effort and little skills.*

Tonight, as I feel again the movement of the winds of God let them stir me to an effectual repentence. I vow not to reach for the Kingdom. I vow only to move toward it. And so tomorrow morning I will have something to do—and I will not be disillusioned if I discover that so far it's the same world and the same me.

Diary, record of my life (kept even without pen and paper in living memory) there is much of the old in me. I know this because the winds of God burn my breast and redden my cheeks with shame. There is something in me also that is new and young —a yearning to be fresh and clean—a yearning to catch the winds of God and be forgiven, moved and lifted by them. God be praised that this can happen. God, I pray that this happens to me!

Ah, but I have stood at this spot before and there was no stirring transformation. I think I know why. A skilled sailor does not sit and wait 'till the wind blows strong, 'till gusts designed especially for him arrive to drive him home. It is given to few men to feel the constant push of an eternal presence. Most of us have to scan the sky, wet the finger and hold it in the air. That's where I failed. I was waiting for something big to happen and missed my chances to move slowly ahead.

The three hundred and sixty-five white pages which lie so hopefully before me will be the log-book of a pilgrim who is making progress if I take time each day to set the sails of my soul to catch the warm and healing winds of God.

I want peace to come to this bloody world. I will remember this on some odd Thursday afternoon when circumstances might otherwise stir me to strife.

I want love to rule this suspicious world. I will remember this on some odd Saturday morning when my neighbor annoys me.

I want righteousness to sweep all the rottenness out of this world. I will remember this on some odd Monday morning when I am tempted to go along on a questionable deal.

Thus next year, or the year after that, I may be in a position to write a more ambitious preface as I move toward heights which (even from here) have about them the feeling of home.

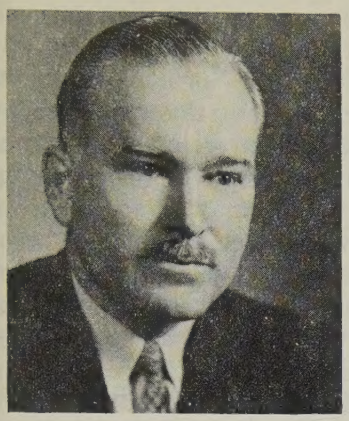
This poem called *Year's End* was written by Josephine W. Johnson. It was probably the preface for *her* diary. I know it will suit her purpose if I and others use it for ours.

Now as the year closes and turns,
And the earth hard and naked and ringing
Under the night and the clean wind and the frost,
There is a salty lesson still to be learned,
And a page to be turned, and an answer given;
And there is one answer only.
  Old and paunchy, or strong as animals,
  Or wise in the parlor clown game of finance,
  Or young and full of the knowledge of love and battles and customs,
Yet must we sit down again as the year turns,
As the year closes and turns, sit down like children,
Restive and uncomfortable, longing for recess
  and the consolation of a cream puff,
With the hard lesson, the old lesson, still to be learned:
  War is of poverty, and poverty of greed,
  And greed is of the undisciplined heart . . .
Write this on all the pencil-tablets of the mind.
Write this on all the blackboards of the heart:
  There shall be no Kingdom and no Commonwealth.
  There shall be no classless state, and no abundant life,
  And there shall be no peace—
  Until each of us, each of us,—squirming here in the too-small desk,
  In the too-hot room,—
  Until each of us shall have said,
  "It is I, Lord, It is I!"

Say it. I trust that I am ready now, diary, to end the preface and turn the page.

First Universalist Church, Framingham, Mass.

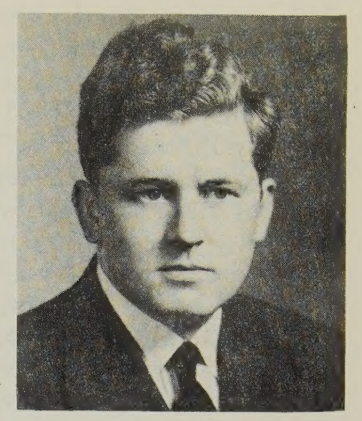
Liberalism and Truth in Universalism I



Frederick C. Dommeyer

and

Theodore A. Webb



THERE are those who might believe that a philosophic consideration of Universalism is without value. The present writers, however, are not venturing into a philosophical discussion of a fundamental problem in Universalism without reason and purpose. The problem is that of liberalism and truth in Universalism. In a sense, it is the problem of reason *versus* faith in a modern guise and with some modifications. The solution of this problem will cut a philosophic swath through Universalism in such a manner as to clarify our general position.

The fact is that Universalists are a peculiarly misunderstood group, even by many within their own denomination. Few inside or outside the fold of Universalism have an adequate grasp of what it means to be a Universalist. Lacking such a comprehension, there is no sense of a well-understood direction and much confusion. To know clearly where we stand is to have some ground for a knowledge of where we can, and ought, to go.

Let us cite a few examples of the surface confusion to which Universalism is prey. These are only random illustrations and could be multiplied a hundred-fold.

Consider first the case of a young Universalist, known intimately by both writers. In a discussion with this student, a young man preparing for the Universalist ministry, he said that he was an atheist. He said this calmly and in a detached spirit; it was obviously a statement reflecting settled conviction.

Some of the acquaintances of this young student are frankly puzzled over him and have so expressed themselves. Why is an atheist preparing for the Universalist ministry? Do Universalists permit atheists within their church? Some Universalists believe in Christ and a traditional God. What is an atheist doing, of all places, in a Universalist *Theological* School? Such queries as these would express the natural puzzlement of some who know the facts related above.

Let us look now at another occurrence witnessed by both authors some years ago at a Convention of Universalists at St. Lawrence University. At one of the sessions of this Convention, the Universalist attitude toward theology was under discussion. A participant arose and stated his belief that all Universalists ought to be required to accept a certain theological proposition which he thereupon proceeded to enunciate. Immediately, however, an old and revered professor, the late Dean John Murray Atwood, leaped to his feet and eloquently defended the view that there should be no restrictions on admission to the Universalist fellowship and that no one should be barred from the Universalist Church on theological grounds. The Dean carried the day and there was no further attempt to urge any general theological requirement upon the Universalist membership. Does Universalism, then, stand for no theological position? Does it profess no convictions about the existence of God, his nature and his relationship to man? There is puzzlement again.

The present writers have also heard avowed Universalists say that they are not Christians, that Universalism is a religion that goes beyond Christ and Christianity. Universalist ministers have taken this stand on occasion. Yet, it is obvious, on the other hand, that some of our churches are

Christian and centered in Christ; their ministers and their members appear quite content to work within the traditional Protestant framework. Yet, there are some non-Universalists who do seriously raise the question whether the Universalist Church is *really* a Protestant Church. The queries at this point might be: Are Universalists Christians? Are they Protestants?

Universalists, then, seem to be a strange lot. Some of them are theists and some of them are atheists. Some are naturalistic humanists and others are supernaturalists. Some claim to be Christians and Protestants, and others do not.

It is a fact, nevertheless, that all these centers of conviction legitimately find a home within Universalism. How may we give intellectual and philosophic unity to such diversity? It is into this complex situation that the present writers are plunging because they are convinced that Universalists need not appear so chaotic to themselves or to others.

Actually, a genuine philosophic problem underlies this religious pluralism of the Universalists. In a sense, it is the problem that any liberal institution faces when it professes freedom of conscience and belief and, at the same time, has faith in the authority of truth. Universalists do profess this liberalism in theology and morals while, at the same time, holding truth in high esteem, so they face this same problem in a particularized form. Against such a combination of principles, critics will ask: "How can the Universalist Church permit its members to believe anything they wish in theology and morals and, at the same time, affirm faith in the authority of truth?" It is this implied charge of inconsistency that we especially wish to investigate. It is our contention in this paper that we can avoid any inconsistency between religious liberalism and faith in the authority of truth, but to accomplish this a certain philosophical doctrine must be developed and accepted.

It is, of course, not our intention to develop a complete philosophy of Universalism here. Our paper is limited to a philosophic swath which, nevertheless, deals directly with some important philosophic issues and suggests other aspects of a philosophy of Universalism by implication.

Part II

It seems to the present writers that Universalism stands for a principle of high import and that the chaos and contradiction charged against us are apparent and not real. It is our contention that Universalists have a faith and a dedication which, despite all the diverse centers of conviction that are admittedly incorporated within our Church, give us nevertheless an intellectual and spiritual unity. What is this principle of unity that draws together theist and atheist, supernaturalist, naturalistic humanist and mystic?

It is what is called here the "principle of non-heresy." It is the acceptance of this principle by Universalists that makes them religious liberals, that gives them the unity they have and that constitutes them a church. There may be some within our fold officially who would not accept this principle but, if so, they are not Universalists in spirit. For this principle of non-heresy is the principle of mutual toleration; it holds that all shades of theological and moral belief may find free expression within Universalism so long as those who adhere to one or another center of conviction tolerate those of a different opinion. There is nothing mysterious about this principle or its origin. Universalists actually practice such toleration generally, and the principle of non-heresy is simply a statement of that fact. Without this principle, we cease to be a liberal church.

It is to be noted, of course, that this "Universalist toleration" is not to be confused with the traditional Protestant toleration that denominations have for one another. Universalists accept this more ordinary variety of toleration also. But the specifically designated "Universalist toleration" is of a more far-reaching kind for it permits diverse, even incompatible, centers of conviction within Universalism. Such freedom of belief is theoretically impossible in the usual Protestant denominations, or in Catholicism.

Incidentally, the common charge that Universalists really have no convictions can thus be easily met. All that must be done is to distinguish between *Universalists* and *Universalism*. Universalists, as individuals, *believe* in theism and atheism, humanism and mysticism, et cetera, respectively. To say that Universalists are without *beliefs* in one *ism* or another is absolute nonsense. To those diverse sets of *beliefs* are to be added the commonly shared principle of non-heresy and some corollaries of it to be discussed later. Universalists clearly have many *beliefs*, some of which are held in common.

In any case, the principle of non-heresy described above is a keystone in Universalist philosophy. It will be of interest to trace out in what follows some of its implications, especially in relation to our avowal of faith in the authority of truth.

Part III

The admission that Universalists willingly toler-

ate in their churches — indeed, encourage — many centers of conviction, even incompatible ones, will give pause for thought. The question may arise in the reader's mind: Are Universalists so indifferent to the truth that they are unconcerned about discovering theological and moral *truth*? Have Universalists reduced theology and morals to matters of mere predilection and taste? Do they say, in effect, "Come and believe what you will, for after all what difference does it make?" The great toleration encouraged by Universalism could be given such an unsavory interpretation. To defend ourselves from it will require us to clarify our attitude toward the problem of truth.

The Bond of Fellowship of the Universalist Church holds that "We avow our faith in the authority of truth known or to be known . . ." It is difficult to know just what the authors of this statement had in mind when they wrote it. Indeed, one cannot be certain that they were *precisely* clear in what they meant, for to know what the statement means calls for a knowledge of the nature and extent of truth. We shall not concern ourselves with the meaning the authors had in mind, therefore, but shall accept it at its face value and interpret this avowal in accordance with the philosophic requirements of this paper.

In any case, this avowal is a statement of our dedication to truth. It is a statement worthy of incorporation in our bond of fellowship. But, as we have suggested, the mere statement that we are on the side of truth is not enough; it is too reminiscent of the sarcastic comment that "everybody is against sin". To give the avowal of faith in the authority of truth real meaning calls for an understanding of those areas in which truth is possible, and those in which it is not. Unhappily, there are those who purport to find truth in areas where it is systematically incapable of existing. The avowal of faith in the authority of truth means little if such confusion prevails in practice.

Fortunately for us, great strides have been made in the last half century in the philosophical field of semantics. We are now aware of the fact that not every sentence stands for a meaning that is true or false. "Open the door" is a command and is neither true nor false, since it asserts no fact as command and merely seeks to be regulative of behavior. But there are moral commands, too, e.g., "Thou shalt not steal." This command, like all commands, is neither true nor false. But let us note that there seems to be no significant difference in meaning between "Thou shalt not steal" and "Stealing is bad." The first has a hortative form and the second a declarative form, so far as sentence structure goes, but their differences seem entirely to lie in sentence structure. It would follow, then, that the moral principle, "Stealing is bad," is neither true nor false. This is the sort of thing we mean when we asserted above that it is not enough to be on the side of truth; it is necessary, in addition, to know in which areas the predicates of truth and falsity are applicable, and in which they are not.

Part IV

The present writers are aware, of course, that the term *truth* can be given a variety of meanings. There are those who would maintain that when the term *truth* is used in science, it has a meaning which the word *truth* does not have when it is used, say, in theology or morals. It is maintained, in other words, that there are different and valid meanings of the word *truth*. However, since scarcely anyone would be inclined to discredit the scientific concept of truth, we shall do well to start there.

It is clear, in any case, that Universalists would not tolerate such formal falsehoods as "two plus two equals seven," or such material falsehoods as "Canton, N. Y., is thirty miles from Canton, Ohio." Clearly, "Universalist toleration" does not imply our willingness to let anyone believe in avoidable falsehoods. On the contrary, we would stand for scientific truth, when it can be known, under any and all circumstances.

It is therefore not irrelevant to call attention to the fact that our bond of fellowship requires us then to respect the authority of science, since we have here an indisputable source of true statements. Obviously, scientists are sometimes in error in their belief that they have the truth and, upon discovery of their error, move on to a more adequate belief. The tentativeness of scientific belief is recognized by the present writers. Scientific knowledge, nevertheless, is the most assured approach to factual truth at any given time, and we do well to accept it and hold it in high esteem.

History has taught religionists the importance of not toying lightly with scientific truth. In the early rise of science during the Renaissance, the Catholic Church failed understandably to take a proper attitude toward scientific knowledge, and to its own misfortune. Bruno believed in the Copernican astronomy and taught the doctrine of a plurality of worlds. He was burned at the stake in 1600 for heresy. But Bruno and Copernicus were sustained by posterity. If any one doubts the formidable

character of scientific knowledge in relation to religion, such a person need only read Andrew D. White's two-volume work on the struggle between science and theology.

One of the notable features of scientific knowledge and truth is its public character. Scientific truths are verifiable by anyone who would care to learn the mathematical and scientific knowledge necessary to the establishment of any given hypothesis. Scientific truth is thus "social" in that it appeals to no esoteric capacities or private avenues of truth. It is this "social" character of truth, along with the very obvious technological products of science, that have created the great prestige which science has today. Its prestige is so great, indeed, that it tends to place other important areas of human activity in the background, much to mankind's loss.

Another characteristic of scientific hypotheses, theories and laws is that they are *statements of fact*. They may describe, explain, generalize or predict, but they are always doing, or purport to be doing, these things about the factual realm.

Scientific statements are not merely about facts, however. They are statements which can be verified or disproved by well-recognized methods. Scientific statements, therefore, are factual statements, i.e., they are, or purport to be, about facts, and they are humanly verifiable (to some degree of probability) or disprovable by the experimental and other procedures of the scientist. This verifiability or *disprovability* that scientific statements have is, as we shall see, an important difference between the statements of science and some theological assertions.

Universalists, then, in their avowal of faith in the authority of truth, do well to recognize that scientific method produces factual truths. It is the view of the authors that it is the only method that does. In this regard, the authors share the view of John Dewey.

It would be valuable for this paper if the statement that only scientific method produces factual truths could be fully substantiated. It is not really possible, however, to examine in detail here the claims of other "ways of knowing", such as mysticism, revelation, authority and intuition. The fact is that scientific method is generally viewed today as providing us with reliable and workable factual knowledge, whereas these other ways of knowing are defended only by special groups and contested by others. Mysticism is undoubtedly based upon an experience psychologically had, as John Dewey says in *A Common Faith*. But Dewey is quick to add that, though the fact of the experience is unquestionable, the interpretation placed upon it is not so. The experience is invariably interpreted by mystics in terms of a pre-existing theological pattern which, of course, begs the whole question at issue. So far as revelation and authority go, it is unfortunately the case that they do not, from one religion to another, reveal the same set of *truths*. Each religion defends its own set of revealed or authoritative *truths*, but looking at the situation objectively and from the outside, we can see that the many competing and inconsistent claims made by those who accept these ways of knowing are something less than impressive. Intuitionism, in the sense of Continental Rationalism has long since been abandoned in philosophy, as has its remnant in the field of ethics, i.e., the doctrine of conscience as a moral sense. Though the French philosopher, Henri Bergson, maintained in recent time a philosophic position that gave a high place to intuition, he did not attract many followers and his views have little influence at the present time. In any case, the valid senses of intuition(intuition of sense data and logical relations) are easily incorporated within scientific method.

The Universalist avowal in the authority of truth would seem to imply that we hold scientific truth, and the method that produces it, in high esteem. This does not presuppose, however, that Universalists will be scientists necessarily or have a great deal of scientific knowledge, but it does imply that we shall recognize the authority of this method and its products when they have some bearing upon our experiences. Certainly, it would be absurd for us, and contrary to our avowal of faith in the authority of truth, if we did not implement our spiritual and moral aims with the best scientific knowledge. As Bertrand Russell so aptly points out in his little book, *What I Believe*, *love* is not enough. He cites the case of priests of the last century who urged their people to go to the churches to pray for relief from an epidemic that was raging among them. There was love among the priests; they had compassion for the sufferers. But they did not have science and their love was defeated in its objective for want of proper implementation.

Scientific statements, then, are factual assertions that are humanly verifiable or disprovable by well-established procedures. As Professor C. J. Ducasse aptly puts it: "It is true that . . ." and "it is a fact that . . . " are equivalent modes of statements.

THE DE BENNEVILLE YEAR

Harmon M. Gehr

Nineteen hundred and fifty-three is the two hundred and fiftieth anniversary of the birth of George de Benneville, pioneer missionary and preacher of Universalism in America. Nineteen hundred and fifty-three also marks the one hundred and sixtieth anniversary of the death of de Benneville. It is as well the two hundredth anniversary of the printing of an English edition of Siegvolck's *The Everlasting Gospel*, in which de Benneville had an important part. Finally, worthy of note that nineteen hundred and fifty-three marks the two hundred and tenth anniversary of the first Bible of moment to be printed in America, and George de Benneville was one of the editors of this Bible, providing the cross reference system and proof texts.

Several months ago, a committee was appointed by the Board of Trustees of The Universalist Church of America to make arrangements for suitably observing these important anniversaries. The committee consists of Dr. Albert Bell, Professor Alfred S. Cole, Dr. Donald B. F. Hoyt, Dr. Emerson H. Lalone and the Rev. Harmon M. Gehr.

In a report submitted to the Board of Trustees early in November, the chairman, Mr. Gehr, indicated several ways in which the anniversaries will be celebrated. Articles will appear frequently in *The Universalist Leader* and in regional papers. Plays and pageants will be developed for release through the Department of Education. Sermons will be preached from Universalist pulpits at appropriate times. A brochure of generous size is now in preparation concerning the life and times of de Benneville. Observances are being planned for the General Assembly of the Church in August and for the Pennsylvania Universalist Convention in October. Other observances are also being planned for the regions near Reading and in Philadelphia, Pennsylvania, where de Benneville lived while in America.

The committee considers itself most fortunate in having been able to command the services of Dr. Albert D. Bell, minister of the Universalist Church of Rocky Mount, California. An expert genealogist, completely versed in the technics of historical research, Dr. Bell spent the months of July and August tracing down information about de Benneville in every conceivable avenue. Since that time, and at considerable personal expense, Dr. Bell has amassed material and information from many parts of Europe and America. The results have been so unusual that an almost complete new understanding of the man, George de Benneville, has been reached. Most of the aura of legend clinging to what has been handed down has been proved to be *definitely untrue*. However, the new understanding should make Universalists prouder than ever of this spiritual ancestor. In months to come much of this new view of de Benneville will be presented through the columns of the *Leader*.

EDNA P. BRUNER BECOMES HEAD OF DEPARTMENT OF EDUCATION

The Rev. Edna P. Bruner resigned her position as field worker for the Massachusetts and Connecticut Universalist Conventions to accept appointment as director of the Department of Education of The Universalist Church of America, December 1, 1952.

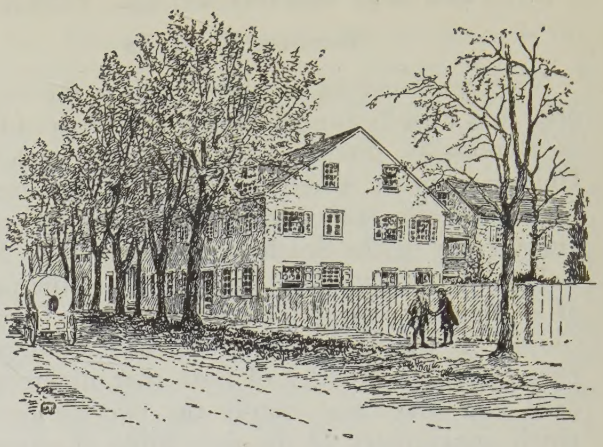
Miss Bruner, a graduate of the College of Arts and Sciences and the Theological School of St. Lawrence University, has served her church both as parish minister and general staff worker.

Throughout the entire decade of 1930-1940 she was minister of the First Church of Waterloo, Iowa. She was general field worker for The Universalist Church of America from 1940 through 1945. She then accepted a call to become minister of the First Universalist Church of Canton, New York, where she remained until April, 1951. During her Canton pastorate, Miss Bruner carried the church successfully through a difficult transition period and brought it through reorganized and greatly strengthened. Since 1951, Edna Bruner has served the co-operating organization of Massachusetts and Connecticut Universalism.

The de Benneville Story I

An Introduction to Pennsylvania German Universalism

Albert D. Bell



deBenneville's First Home in America, Christopher Sower Homestead.

"WIEDERBRINGUNG aller Dinge," — the Restitution of all things,— was a familiar and beloved doctrine among the radical Pietist exponents of "The Everlasting Gospel" in colonial Pennsylvania. This idea was emblazoned in words and symbols on even their household objects; set forth in their hymns and poems; and incorporated in many of their German language publications.

This phase of American Universalist history is better known among students of Pennsylvania German culture than it is to denominational historians. It has been our loss that barriers of language and religious symbolism have discouraged our men from exploring this rich mine of inspiration. Thomas Whittemore, Abel C. Thomas, James Shrigley, Richard Eddy, and the late Dr. Thomas Butler announced their intention to "rescue from oblivion the memory of Dr. George deBenneville," but none succeeded in accomplishing his purpose. Each, in turn, got lost in the lobby of Pennsylvania German religious history, and backed out more painfully confused than when he entered.

Actually, there is no reason to be confused by the so-called Pennsylvania Dutch or their seemingly strange beliefs and practices, in colonial times. All had been victims of Catholic and Protestant authoritarianism in Europe. They knew, from their own experience, that creeds and dogmas separated the human race, engendered strife, and were the excuses for brutality and war. Before coming to Pennsylvania, their lands had been overrun, their property stolen or destroyed, and their lives endangered by the armies of contending politico-religious forces. They had been forced to subscribe to another creed each time its defenders gained the ascendancy, or to suffer the consequences of adhering to their own convictions.

These people were tired of the institutional churches; sick of the mercenary exploitation of the Sacraments by priests; bored by the dull sermons of scholastic theologians; and distressed by the evils done in the name of Christ by his self-appointed Protestant and Catholic representatives. They had ceased to care what a man believed if he was honest and forthright in his dealings with his fellow-men, and if his actions vouchsafed a sincere love for God.

Most of these radical Pietists were exponents of "The Everlasting Gospel" which would one day supplant the authority of the institutional church, its clergy, creeds, dogmas, and even its Bible. This everlasting Gospel would spring from man's own religious experience and be illuminated by the Inner Light of his own spiritual understanding.

The idea of an everlasting Gospel, in contradistinction to a passing or temporary Gospel, may be attributed to Joachim of Floris and his Spirituals of the Franciscan Order and to certain Scriptural passages. Joachim envisioned three ages: the Age of the Father, typified by the Old Testament and Law; the Age of the Son, represented by the New Testament and Mercy; and the dawning Age of the Spirit which would be characterized by the voluntary co-operation of free people dedicated to righteousness for its own sake. In this age, neither Law nor Mercy would be needed, for no man would have to be restrained or forgiven. Belief in this new age and its everlasting Gospel shifted the emphasis from external commands to inner convictions.

The views of the German Dominican mystics, Eckhart and Tauler, and of the "Friends of God," had similar implications. All leaned a little toward sentimental pantheism, attached scant value to religious ceremonials, and considered the Christian life as one lived in Union with God. Jacob Boehme

amplified the doctrines of the Inner Light, the New Age, and the Restitution of all things, derived from those sources. His spiritual descendants brought these doctrines to Pennsylvania.

William Penn, the founder of the colony, was not unsympathetic to Universalist and Unitarian ideas. He had studied under Moise Amyraut, author of *Universalismus Hypotheticus*. He was sentenced to the Tower for attacking the doctrine of the Trinity in his tract, *Sandy Foundations Shaken*. Even Pepys was scandalized by that publication! Penn was an avid reader of the works of Boehme. He was a friend and associate of all of the prominent leaders of the Boehmist "Philadelphian Society" on the Continent. He invited them to participate in his "Holy Experiment," in language that employed all of the familiar Boehmist figures of speech; and his invitations were accepted with joy and thanksgiving.

Before the ink was dry on his Charter for the Province of Pennsylvania, granted by King Charles II, Penn sold forty-three thousand acres to the Frankfort Land Company, organized by German and Dutch Boehmists. Our Universalist Church of the Restoration, in Philadelphia, stands upon a portion of that land.

One of the members of the Frankfort Land Company was the Countess Johanna Eleanora von Merlau, who later married Dr. Johann Wilhelm Petersen. Petersen wrote *The Mystery of the Restitution of All Things*, published in two volumes, 1700-1710. The first volume included Paul Siegvolk's work, *The Everlasting Gospel*. When translated into English and published in 1753, this book by Siegvolk became the most effective instrument for the propagation of Universalism in America.

Of course, there was some foolishness and fanaticism among the radical Pietists who emigrated to Pennsylvania. These people were not accustomed to religious freedom. To them, the novelty of being free to think, speak, publish, experiment, confer, — or to just go fishing, — was intoxicating, and it was abused by some. Penn's *Frame of Government* had promised that " —all persons in the Province who confess and acknowledge the One Almighty and Eternal God to be the Creator, Upholder and Ruler of the World, and that hold themselves obliged in conscience to live peaceably and justly in civil society, shall in no way be molested or prejudiced for their religious persuasion or practice in matters of Faith and Worship, nor shall they be compelled at any time to frequent or maintain any religious worship or ministry whatsoever." This was heaven, — and they meant to enjoy it.

Superficial observers and popular writers have made much of the external differences among the several groups of radical Pietists. Some baptized in one manner, and some in another. Some were opposed to all ceremonial ordinances of religion. Those who retained the outward forms regarded them as symbols of their human unity, and not as means of Grace or necessary to Salvation. The cultivation of the Inner Light was the mainspring of their religion. Their opposition to creeds was a common bond of unity.

Johann Adam Gruber, an associate of Christopher Sower and Dr. George de Benneville, gave the best key to an understanding of the old Pennsylvania German attitude in these words:

"Here, we have many religious opinions, but only one Religion — the Pennsylvania Religion of 'go a little; give a little; live and let live.' "

Another clue to the mood of the radical Pietists is found in the statement of Michael Wohlfahrt, quoted in Benjamin Franklin's autobiography:

"When we were first drawn together as a society, it had pleased God to enlighten our minds so far as to see that some doctrines, which we once esteemed truths, were errors; and that others, which we had esteemed errors, were real truths. From time to time, He has been pleased to afford us farther light, and our principles have been improving, and our errors diminishing. Now we are not sure that we have arrived at the end of this progression, and at the perfection of spiritual or theological knowledge; and we fear that if we should once print our confession of faith, we should feel ourselves as if bound and confined by it, and perhaps be unwilling to receive further improvement; and our successors still more so, as conceiving what we their elders and founders had done to be something sacred, never to be departed from."

Franklin commented, "This modesty in a sect is perhaps a singular instance in the history of mankind, every other sect supposing itself in possession of all truth, and that those who differ are so far in the wrong."

Radical Pietism was, then, a religion of the heart, rather than of the mind; but it would be a mistake to assume that it was a religion lacking in social orientation. These Pietists issued the first protest against human slavery in 1688. This protest was signed by Francis Daniel Pastorius, the agent of the aforementioned Frankfort Land Company. Christopher Sower, Sr., of whom more shall be written, often attacked the veracity of advertise-

ments printed in his own newspaper, usually in bold face type. Conrad Beissel, founder of the Ephrata Cloisters, who has been represented as a silly perfectionist and a fool, by some writers, may have had his head in the clouds, but his feet were always on the ground. When one extremist announced that he had reached a state of spiritual perfection, Beissel invited him to smell the odors emanating from his own body and to ask himself if they were angelic.

In future articles, it will be shown that Dr. George deBenneville and many of his associates were influenced by the writings of the French Quietists, Madame Guyon and Archbishop Fenelon. One of our younger ministers recently dismissed Madame Guyon with the quip, "Oh, — the Mary Baker Eddy of France!" That shallow observation was supposed to "put Madame Guyon in her place," once and for all time!

Archbishop Fenelon will be remembered for his enlightened social conscience, revealed by these words: "I love my family better than myself; my country better than my family; and the human race better than my country."

Dr. George deBenneville taught, "boundless universal love for the entire human race, without exception, and for each one in particular." Can you think of a better definition of Universalism?

DeBenneville upheld practical religion, in contrast to dogmatic theology. He preached for Neumondlers, Schwenkfelders, Baptists of various kinds, Sabbatarians, and others, and was repeatedly invited to return to their pulpits. There was nothing sly or crafty about deBenneville. He never gained entrance to anyone's pulpit by hypocritical concealment of his actual religious sentiments; consequently, those pulpits never were closed to him. He was what he was all of his life and never pretended to be anything else.

Many of our people have wondered why so little appears in denominational histories and church journals concerning the life of deBenneville. While there are innumerable references to him in state and local history books, magazine articles, and in papers read before learned societies, all of this meagre information has been derived from English language source material, some of which is of questionable value. DeBenneville's greatest work was done among the Pennsylvania Germans, who have been brutally misrepresented to American readers by ill-informed writers; and most of Dr. deBenneville's writings are in an archaic German script which few can read.

DeBenneville was a very humble man who disliked personal glory. He lifted all who were associated with him into the limelight of prominence, but he tried to avoid its glare. Still, wherever we turn in the archives of Pennsylvania German sects, we can find some evidence of the respect and affection in which he was held by his contemporaries.

From the standpoint of denominational history, as commonly taught, perhaps the greatest contribution of Pennsylvania German universalists was their propagation of our gospel on the New Jersey coast. The effectiveness of their labors necessitated the building of many meeting houses. It was in one of these, built by Thomas Potter, that John Murray preached his first sermon in America.

But let it not be forgotten that Dr. George deBenneville was preaching the "Wiederbringung aller Dinge," — the Restitution of all things, — in America, before John Murray was born; and that the same doctrine was familiar to the Pennsylvania Germans before deBenneville was born.

Although Francis Daniel Pastorius, agent of the Frankfort Land Company who arrived in Philadelphia in 1683, was affiliated with the Germantown Friends' Meeting, it is quite possible that he was one of the first small-u universalists to reach these shores. Here is a translation of one of his poems:

In all the great wide world I see
  Nothing but tumult, war and strife;
But my small garden brings to me
  Love, concord, peace and quiet life.
For these fair flowers will not fight,
  Whatever else their blooms may mean,
Nor seek they to defend their right.
  And weapons here are never seen.
Thus I their friendship dare invoke,
  And with them I am ne'er forlorn;
Reminded that the Christian's yoke
  With vengeance nevermore is borne.

Whether or not deBenneville was the first preacher of Universalism in America, in chronological order, is not particularly important. His principal contribution to American religious history was the presentation of the practical side of radical Pietism to his English-speaking contemporaries through the publication in English of "The Everlasting Gospel," in 1753.

It is fitting and proper, then, that we observe the two hundred and fiftieth anniversary of his birth and the two hundreth anniversary of the publication of that work.

Things Universalists Do Together

JANUARY is a good month to review the things Universalists do together. Universalism, local, statewise, or nation-wide, is made up of folk voluntarily associated and democratically motivated.

Neither dogmatic creed nor authoritarian legislation holds us together. An inner compulsion to find the good life and to share it with our fellow men binds us together.

This inner urge is based on a broad faith in the leadership of Jesus, the authority of truth, the supreme value of personality and, consequently, in a resolute faith in the power of men of good will, if and when they add to that good will, moral stamina great enough to sacrifice for the good life both for themselves and their fellow men.

This then is the nature of our free Christian fellowship; a fellowship which is neither exclusive nor arrogant; a fellowship which accepts the methods of science and which accepts the demonstrated truths of high religion whether they come to us from Christian or non-Christian sources.

Such a religious fellowship has its own inner dynamism.

Universalists everywhere are concerned first for the education of their children *and themselves*. This begins in local communities in the concern of parents for the wholesome development of their children. The natural desire of these parents is that their children be both free from superstition, fear, prejudice, and hate, *and free for* growth into social and religious personalities.

So, in local parishes, state conventions, and in our national organization, we spend a great deal of time and much money in educational services. We are learning to do the job together better than in former years.

Universalists are equally concerned for human service in the areas of greatest need. This stems directly from our high regard for personality. In every local parish, in the projects of our expanding Universalist Service Committee program, in the work for diabetic children done by our Association of Universalist Women, this concern is expressed in co-operative action. Whether it be at the Clara Barton Camp in Massachusetts, the Jordan Neighborhood House in Virginia, in city kindergartens of rural children's centers in Japan, the service work of the Association Universalist Women and the Service Committee is made possible only by the generous support and free co-operation of individual Universalists. Our entire effort in the service field is but a small contribution to the sum total of human need, but it is worthwhile for two reasons; first, each project is well-planned and well-done and, second, *we do it together.*

A generation ago, Universalists, after years of discussion and planning, decided to erect in the nation's capital a national church. This was done in co-operation with a loyal local Universalist society. The result is the National Memorial Universalist Church in Washington. It was and is a creditable project. It, too, is one of the things we do together, supported by the Washington Universalists and by Universalists everywhere. (Those of us outside of Washington have not always done our full share.) Well, let's recall at the opening of this calendar year that the National Memorial Universalist Church in Washington, D. C. is a *national project* of the Universalist fellowship and together give greater support to Dr. Brooks and his people than we have in the past.

Universalists in state and national organizations together are evolving an active program of church extension. The need is great and the opportunity today is greater than we have had in a generation. This, we will do together or it will not be done. Church extension is not the job of a committee or commission. It will be done successfully, if it is done only by the active effort of thousands of alert and hard working individual Universalists all over the land. It can be done if we do it together.

These are some of the outstanding things we all do together as Universalists. Basic to them all are the things we do together in the local church. Here the importance of *doing the work together* cannot be overstressed. The minister alone cannot make the church function. With the help of the congregation, every Universalist minister can make his church a radiant center of inspiration and growth.

By himself or herself, a man or a woman is a weak and ineffectual instrument. Freely associated in purposeful work men and women are strong and effective. Freely joined in the faith of high religion they are invincible.

LOUIS ANNIN AMES

THE death of Louis Annin Ames, November 29, removed from our fellowship one of our outstanding leaders.

In 1924, the editor of this paper, then a young minister just out of theological school, first met Mr. Ames. He was then a power in the economic, civic, and political life of Manhattan. He had been president-general of the Sons of the American Revolution. He had served in executive positions in political and patriotic organizations in city, state and nation. He was active as president of the Annin Flag Company.

With all the demands on his time and energy from business and society, Louis Annin Ames took time to serve his church without measure and without stint. He was a life-long leader in the Church of the Divine Paternity, New York City. He served the New York State Convention of Universalists as board member and president. During his early manhood he was national president of the Universalist Youth Fellowship (then the Y.P.C.U.). For many years, Mr. Ames was also a member of our national board and served on the national finance committee for several years after his term on the board had expired. In 1939 Mr. Ames was elected president of The Universalist Church of America and served for two terms.

Whether he was acting as chairman of a local church committee or presiding at a national gathering, Louis Annin Ames gave the best of himself to his church. He traveled widely, often at his own expense, in behalf of Universalism.

The present generation of younger Universalists knew Mr. Ames only as one on whom time had loaded the infirmities of age. Those who knew him through the years of his strength agree heartily with A. Ingham Bicknell who said to us, "There never was a man among us who gave more time to the cause of Universalism than Louis Annin Ames."

LEADERS FOR ST. LAWRENCE THEOLOGICAL SCHOOL REBUILDING CAMPAIGN ANNOUNCED

Dr. Ellsworth C. Reamon, president of the Board of Trustees of the Theological School of St. Lawrence University, has announced the chairmen and executive committee for the fund raising campaign which will ask for three hundred thousand dollars from Universalists and other liberal religionists to rebuild the school's building destroyed by fire a year ago.

Two Universalists, a business man and a labor relations consultant, will act as co-chairmen. These are Albert N. Woodhead, personnel executive of the Niagara Mohawk Power Company, Albany, New York, and L. Hamilton Garner, Labor Relations consultant associated with Stevenson, Jordan, and Harrison, management engineers. Mr. Woodhead, a Universalist layman, is a nephew of the late Dean John Murray Atwood. Mr. Garner, an ordained Universalist minister, is a graduate of both the college and the Theological School of St. Lawrence. He was for several years the successful minister of the Universalist Church of the Redeemer, Newark, New Jersey. At that time, Mr. Garner was appointed to the office of labor conciliator by the mayor of Newark. Following his Newark pastorate, he entered the field of labor relations permanently.

Malcolm S. Black, treasurer of the Union Bag and Paper Corporation, is chairman of the national Special Gifts Committee.

Honorary Chairmen are Owen D. Young and Dr. Eugene Bewkes, president of St. Lawrence.

The executive committee of the campaign includes Dr. Reamon, Mr. Woodhead, Mr. Garner, Dr. Robert Cummins, general superintendent of The Universalist Church of America, Dr. Stuart A. Winning, Atwood Manley and Dr. Fred C. Leining.

MINISTRY TO CHILDREN, A VOCATIONAL CHALLENGE

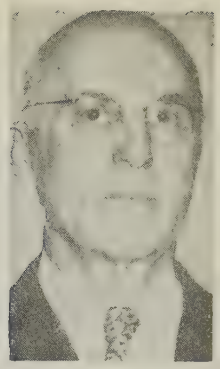
"THERE is no substitute for the actual experience of living with and serving the minds and spirits of children and youth under guidance." So say the faculty of the Theological School at St. Lawrence University, in a pamphlet recently issued by the school on *Ministry to Children, A Vocational Challenge*.

Educational practice at the Theological School of St. Lawrence conforms completely to this need for practical experience as well as theoretical knowledge. A laboratory school run cooperatively by the First Universalist Church of Canton, New York, and the Theological School provides this actual proving ground for students of Religious Education. This is one large reason why accredited Directors of Religious Education who are graduates of the School have such a fine record of success and are in such great demand.

In this field, the demand for competent trained leaders far exceeds the supply. Every year more and more Universalist and Unitarian churches are looking for well-trained.

"Not in Our Stars, But in Ourselves"

Arthur W. McDavitt



It seems to be a common fault among us to blame the woes of the world on forces outside ourselves. We seem unable to realize that our own indifference and neglect are as much of an enemy as a foreign army. The big problems of humanity are the sum total of all our little problems. "The fault is in us." as the poet has said.

THE scapegoat for all our woes just now is communism. We even blame our personal defeats on this outside force. We know that communism is a very grave danger and we also know that communism has for its objective the extirpation of our Christian culture. And it includes in its destructive plans the Jewish culture.

The reason communism finds place in our nation is because our people are completely indifferent to the church. People wail because communism is a world threat and then take off for the woods on Sunday morning. Communism walks into our community while our best people are neglecting the only force that can stop the march of any foe, the church.

How are we to combat any foreign 'ism' that threatens our way of life? One way is to stop talking about what is dangerous to us and place emphasis on the higher values of our culture. In place of stressing the power of communism, why not pay some attention to our higher religious views. Children thoroughly grounded in our Christian culture will not be easy victims to any destructive belief.

One way to combat communism is to stop creating suspicions about everybody who happens to have a view of life not exactly like our own. One is not a menace to society just because he does not have our outlook upon life. Just now there is a whispering campaign that has for its objective the destruction of a large group of our people who have ideas not endorsed by some who have stopped thinking. This plan is to cause suspicion on all free-thinking people.

There are many people who are fearful lest our liberties be taken from us. There is some foundation for that anxiety, for there are now abroad men who are spying on churches, clergyman, school teachers and they are scanning every line in the papers for evidences of disloyalties and ever for evidence of 'communist' influence. Attempts have been made to smear the reputations of some of our greatest religious denominations and religious groups. They have not spared the clergy. The violent assaults that are being made on university professors are certain to prevent some timid souls from teaching the simple facts well-known to all learned people. It will be a bad day for America when the mob dictates to the scholars of the world. This movement is the one to watch and the one that threatens our liberties. Communism is the ascendency of the rabble and not the church or the school.

The quickest way to destroy freedom is to question the integrity of any and all people about us. It is lack of confidence that destroys freedom. And that confidence begins with No. 1. There is a growing number of people who have lost their faith in their ability to determine their own destiny. They surrender the moment society shows a willingness to assume responsibility for them. Such people do not have their freedom taken from them; they simply throw it away because they lack character.

Much is being said about corruption in high places. But before we begin our criticisms, let us inquire about these people and where do they come from? They come from our city, and from every other state and city in the union. Our local communities are not turning out the kind of citizens we so sorely need to operate our government.

If we really want a better world we will have to put in more time training our children for the higher responsibilities of Christian citizenship. We know how to turn our perfect machines. We can quickly pick out every weakness in our new car, and we demand the very best. When we become as meticulous about the products of our homes and schools as we are our factories we will then have the kind of people to administer the affairs of the world with insight and honesty. That day will not come so long as we are so utterly indifferent to the institutions that can create the products necessary to maintain our complex civilization.

Persons and Events

ROLAND GAMMON, on the right, Universalist layman, member of the executive committee of the Association of Universalist Laymen and managing editor of *See* magazine, presents a copy of his magazine to Ben Cohen, Assistant Secretary-General of the United Nations. *See* is publishing a series of articles on the UN by Mrs. Eleanor Roosevelt. Mr. Gammon is the author of an article in the December number of Red Book magazine on *A Golden Rule for Young Americans*, the first of a series he is writing for that magazine.

MRS. MAE BELL, wife of Dr. Albert D. Bell, Rocky Mount, North Carolina, runs the city Children's Museum. Mrs. Bell is here showing a nature study class why it should not be afraid of all snakes. Mrs. Bell is at the right of the picture.

UNIVERSALIST CHURCH SCHOOL UNION CHARTERED. A change of name certificate is presented by Massachusetts Secretary of State Edward J. Cronin to Dora J. Brown, president of the Universalist Church School Union. Left to right at recent State House ceremony are Charlotte I. Edlund, clerk; Robert F. Needham of Concord, treasurer; Mr. Cronin, Miss Brown, the Rev. Grant F. Haskell of Medford, vice-president. Founded in 1851, the Union has amended its by-laws. Secretary Cronin extended felicitations to the group as he affixed his signature to the certificate.

Meeting of Trustees, U. C. A.

Donald B. F. Hoyt

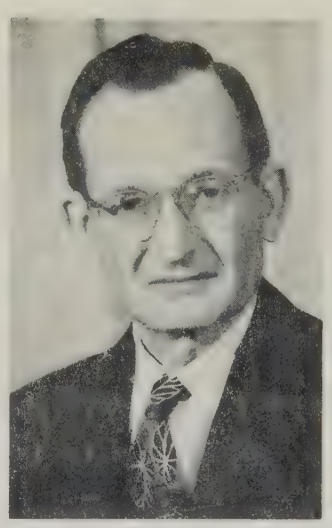
AT one o'clock, November 5, all but two members of the Board of Trustees of The Universalist Church of America were under the roof of 16 Beacon Street. The Rev. George Lapoint, one missing member was not to arrive till late in the evening. Albert Robinson was kept home by illness. At 1:20, all were gathered about the long table in the low-ceilinged room on the top floor; President Brainard Gibbons at the head, Secretary Esther Richardson at his right, the General Superintendent at the foot; along the sides, Levon Seron, Dr. Donald B. F. Hoyt, Holbrook Mulford, Mrs. Clinton Lee Scott, Ida Folsom, the Rev. Gustav Ulrich, Dr. Max A. Kapp; in chairs beyond the table circle were interested heads of auxiliary departments and allied organizations, including Mrs. Cyrus Springall, president of the Association of Universalist Women; Dr. Emerson Hugh Lalone, editor of *The Christian Leader;* the Rev. Carleton Fisher, head of Service Projects, and the treasurer, Howe Anderson.

At the request of the president, Dr. Cummins offered the opening prayer. Thick folders containing the reports and agenda were distributed to each member, and the long ordeal was begun.

The first action was the official ratification of mail ballots taken during the interim since the spring meeting. Next the reports of officials. The president spoke briefly of his pleasurable experience as delegate to the IARF Conference at Oxford, stated that he had written letters to churches upon the installation of ministers and to state conventions. He thanked the Board for confirming his status as presiding official. One of the mail ballots of the summer had settled that question.

The General Superintendent, too, spoke of his attendance at the IARF Conference, reported a meeting with Frater-Smid and his official board in Holland and a visit to our youth work project in Germany. About The Universalist Church of America, he said, "Not in fifteen years has there been more tangible evidence of growth as now, but the official staff is depleted; there are fifteen to eighteen vacancies among our ministers; we lack leadership for advance. We may either draw in our lines, or deliberately and aggressively enlist new personnel." He went on to say that we need to work harder at church extension and recruiting for the ministry. Funds should be freed for loans to churches who need help. Vacancies exist on the Board of Trustees, the Investment Committee, the Board of the Universalist Publishing House. He announced that the next General Assembly would be held jointly with the Unitarians on the campus of Phillips Andover Academy, August 21-24.

The treasurer reported the yield of the Unified Appeal as $44,297, and the augmenting of funds by bequests totaling $8,500 during the past few months. He could not report an excess of income over expenditure.



The vacancy on the Board, occasioned by the resignation of George Prall was filled by the unanimous election of Wilson Piper, of Wellesley Hills,—to serve till the next General Assembly. Mr. Piper then was appointed chairman of the Department of Public Relations and to membership on the Finance Committee. Dr. Cummins was elected to represent The Universalist Church of America on the Board of Trustees of the Theological School of St. Lawrence University—in response to an invitation from the School for such action.

At 4 o'clock, Dr. William Wallace Rose and the Rev. Gilbert Andrew Potter appeared in behalf of the Tufts College School of Religion to ask the Board's endorsement of the School's drive for funds in connection with the College's Second Century Fund. Dr. Rose reported the high academic standing of the School's students and the respect shown it by other departments of the College. He sought a contribution to the School from the Board.

The application of the Midwest Conference of Universalists for full fellowship with The Universalist Church of America was considered and the request granted unanimously.

Adjournment till 7:30 was declared by the president.

At 7:45, all members were present on the first

floor, now vacated by the working staff, to hear the chairman of the Commission on Federal Union, the Rev. William W. Lewis, give his report. This was a full review of the activities of the Commission and a frank facing of criticisms. Mr. Lewis said concerning the basis of criticism, "If ministers of our churches and the chairmen had read with thoroughness the materials, and had read and understood the program itself, there would have been less difficulty among our people." Concerning the much discussed percentage of the vote required to ratify the proposal, Mr. Lewis said, "The Commission believes we need a minimum vote of seventy-five per cent to do the job. The real vote will be by the delegates to the Assembly in 1953. If a bare majority votes for it among the churches, it may be that the delegates will be instructed not to vote upon the plan. A vote of only forty-five per cent might entail legal battles." And in concluding his report, he declared, "Federal union is an evolutionary procedure. There is no formula. We must understand that Federal Union will be augmented by details in future assemblies. I have faith in human brain power to work out these problems as we proceed."

Following the departure of Mr. Lewis, Harry M. Treat of Portland, Maine, was elected to the Finance Committee to replace Harold S. Latham, who had resigned. The Rev. Albert Ziegler was elected to the Joint Administrative Advisory Committee to replace Howe Anderson, resigned.

Thursday, 9:40 A.M. Alice Harrison reported upon Universalist-Unitarian Youth activities, praising the youth of both denominations.

Then came Maxwell Miller, chairman of the Silver Springs-Tacoma Park Fellowship Unit to report on the progress of this new venture in the Washington, D. C., area. A minister, the Rev. David MacPherson, has been engaged and at present, services are held in a school building. Now the group would like to purchase a lot and erect a building. They seek financial assistance from The Universalist Church of America. About twenty adults are members of the society. Mr. Miller was indeed an able spokesman for his associates.

Mr. Seron's report for the Department of Business Administration was a very important presentation, dealing with tax matters, budgeting of General Assembly expenses, the Special Gifts Program, the analysis of the jobs of our officials. The Department recommended the creation of two new offices, promotional and administrative; one, director of Business Administration; the other, assistant to the General Superintendent. He informed us that our staff workers are covered by the Blue Cross hospital insurance and entitled to thirty days sick leave. He urged an adjustment of salaries in line with the present cost of living.

Mrs. Scott next presented her report upon the Department of Church Extension, informing us of funds available and stressing the need of building up a larger fund. From our new churches, she read reports which showed the board the necessity of careful nurture for some time.

Miss Folsom gave an inspiring account of improvement upon the property at Tarpon Springs and of growth in the congregations. The board voted to install a unit heater in the church building.

Now came a truly imploring plea for assistance, brought to the board, personally by Mr. Cleary, from St. Paul's Church in Chicago. Here is a congregation compelled to build a new church, with adequate funds, yet unable to use them for that purpose. As the members listened attentively to his eloquent story, they realized that here was a critical situation. At the same time, they were conscious of the fact that their responsibility to the whole church rendered them powerless to respond to this appeal as promptly as their hearts desired.

Dr. Cummins reported encouraging developments in the newly organized Universalist-Unitarian Church at Atlanta, Georgia.

In his report for the Department of Education, Mr. Lapoint reminded the board that the official staff had been reduced to two members by the resignations of the Rev. Horton Colbert and Virginia Ward. He recommended the appointment of the Rev. Edna Bruner to the position of director.

Reporting for the Department of the Ministry, Dr. Kapp stressed the need of more adequate pensions and proposed that the department maintain close advisory relationship with students and new ministers. He stated his intention to visit campuses for the purpose of recruiting men to the ministry.

Dr. Hoyt, chairman of the Department of Publications, asked the opinion of the board about issuing a booklet upon the life and work of Dr. George de Benneville, in anticipation of the forthcoming observance of the anniversary of his death. The members voted in favor of the project.

It now being 11:45 P.M., the session was adjourned till 9:30 A.M.

Friday, 9:30 A.M.

A. Ingham Bicknell, chairman of the Finance Committee, told the board that he had examined

three hundred and nine trust funds of The Universalist Church of America, and had classified them as to origin, amount, purpose; a valuable record. It was voted that a complete record of all funds be compiled.

The Rev. Carleton Fisher, for the Service Projects Department, told of plans to erect a recreational building at Druhwald, in Germany, next summer, of proposed institutional service units for 1953 at Manteno State Hospital in Illinois, and of two summer institutes to be held at Beaver Lake. Mr. Fisher was elected to represent The Universalist Church of America at the Conference on World Order in Washington, D. C., next March.

David Peirce, president of the Universalist Publishing House, next appeared. One of the tallest men in our entire church, he rendered a report in keeping with his manly stature, never sparing the board for past lack of support for the Publishing House. And the members liked it! so well that they pledged more than token support for the next two years.

Rozelle Royal, president of the Youth Fellowship, had been waiting patiently for hours to make a report. Her opening remark was most heartening, "Cheer up. This won't cost you a cent." From her report and Miss Harrison's, it could be seen that the youth of our two denominations are on the way to union, federal or integral. Real estate, bequests, funds, peculiar emphases, are not going to thwart them.

Survey and Evaluation goes on under the direction of Miss Folsom. She distributed copies of the new constitution and by-laws, to be voted upon at the next General Assembly and stressed the necessity of seeing that our people are properly informed of proposed changes.

It was now late in the afternoon. The Board returned to the unfinished items of the Department of Business Administration. A well-qualified man was elected to the office of assistant to the General Superintendent at a time convenient to him. The Rev. Edna Bruner was elected to the post of director of the Department of Education.

A contribution to Tufts College School of Religion was made. One thousand dollars to be paid over a period of three years.

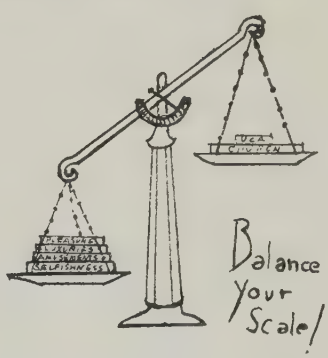
Just as the members were eagerly awaiting adjournment, they were informed that Mr. Cleary wished to speak to them once more. So, all settled back and heard his proposition for obtaining a loan from The Universalist Church of America. It was a very generous offer, and it is to be hoped that the board's response was cheering to him.

It was nearly six o'clock when adjournment came and the members wearily made ready to return to their homes. Dr. Kapp rode with this writer as far as Albany. He said, "We think that these meetings ought to bring things together so that we could understand them better, but now, we are so tired that the whole business seems confused." We may be sure, however, that our able secretary, Esther A. Richardson, will compile and send us a coherent account of the proceedings.

THE UNIFIED APPEAL

Furthers The Work Of The Universalist Church of America

What Rochester Has Done About It



"I thought you might be interested in our method of presentation of the material in the Unified Appeal packet. (I feel that so many of our groups don't know what to do with it even when they are given material.) We used a panel discussion. Mr. Cartwright who is on the Business Administration Committee took that portion; Dr. Hoyt who works on Publications took that; I filled in the other segments of the circle (I found the articles 'Where Your Unified Appeal Dollar Goes' in the February-May issues of '*The Leader*' most informative); and our treasurer concluded by explaining how the Fair Share is calculated and how much per contributor it would mean if we were to raise what we should. It was a successful program with several coming up afterward to say that they had a much better picture of the Unified Appeal than they had ever had before—even a church officer admitted this."

—From a letter to Mrs. Bowman of the A. U. W. office.

We feel sure Rochester will go "over the top" on its Fair Share.

The Unified Appeal Packet may be borrowed from the A. U. W. office.

Healthy Interdependence

The editor reports on a visit to the superintendents' council.

UNIVERSALISTS of fourteen states and the national organization were represented at the annual Superintendents' Council held in Boston, November 18, 19 and 20. Present: Dr. Robert Cummins, general superintendent and chairman; the Rev. Walter E. Kellison of Maine, secretary; the Rev. William W. Lewis, New Hampshire; Dr. Fenwick L. Leavitt, Jr., Vermont; Dr. Clinton Lee Scott, Massachusetts and Connecticut; the Rev. Henry H. Schooley, Rhode Island; Dr. William J. Arms, Alabama; Dr. Donald K. Evans, Ohio; the Rev. Harmon M. Gehr, Pennsylvania, and the Rev. John S. MacPhee, regional minister of the Midwest Universalist Conference, made up of the Universalist organizations of Illinois, Wisconsin, Indiana, Minnesota, and Iowa. Dr. Fred C. Leining of New York was absent.

The men worked through an exhaustive agenda of projects and problems in churchmanship. They solved some of their problems. They forwarded important projects, and perhaps, best of all, they strengthened each other in their common tasks.

At this council table there was none of the compulsion and tension of authoritarianism. There was abundance of the intelligent co-operation and teamwork of democracy.

Uppermost and outstanding in the minds of the men was the welfare of the ministers and the local churches. Important, also, was the carefully discussed and studied concern for the educational service, and administrative work of the national church body and its proper support through the annual Unified Appeal.

William H. Lewis, both superintendent of New Hampshire Universalist Churches and chairman of the Joint Universalist-Unitarian Committee on Federal Union, gave a report of the work of the committee and the progress of the balloting by local churches on the proposition submitted to them by the national bodies of both denominations.

Mrs. Clinton Lee Scott, chairman of the Church Extension Department, reported on the work of church extension and its relation to state organizations.

Dr. Emerson Hugh Lalone, editor and acting manager, reported on the reorganization of the Universalist Publishing House and on its current problems and hopeful potentialities.

Dr. Ellsworth C. Reamon, chairman of the Board of the Theological School at St. Lawrence University, and Carlton Sherwood presented the cause of the Theological School and outlined the plans for the forthcoming drive for three hundred thousand dollars to replace the building destroyed last year by fire. After discussion, the superintendents endorsed the project.

Concern for the ministers was expressed in a comprehensive evaluation discussion of the Ministers' Convocation held last spring and discussion and plans for future convocations of regional nature staffed by carefully trained teams of resource group leaders.

What impressed this editorial observer at the council most was that the sessions demonstrated that the historical and sometime hysterical independence of Universalists has made way for healthy interdependence. In this is brought promise for future growth.

—E. H. L.

Our Library Desk

THE REFORMATION OF THE SIXTEENTH CENTURY
Roland H. Bainton
Beacon Press, 1952
Price $3.75

The ground covered by this book looked so familiar at first that it took effort to finally bring myself to walk on it. So many contemporary things were on my mind (like politics, war, and next Sunday's sermon) that the sixteenth century seemed neither inviting or relevant. It turned out to be both. With Professor Roland H. Bainton of Yale University as a guide, the terrain is exciting and even from this distance rather majestic. To walk through it is to walk with giants and heroes. Their names come quickly to mind and "the tongue rolls them back with pride": Luther, Calvin, Muentzer, Carlstadt, Melanchthon, Zwingli, Erasmas, Servetus, Castellio, Cranner, and many more. It is good for the comfortable free of today to be reminded that there once were men who had to risk all for the sake of conscience. If that should ever be necessary for us we will have great companions.

History does not belong to those who sit and wait for it to happen. History belongs to those who make it with their actions, their thoughts, and their blood. This book is a story of men and movements that made history. More than that, it is *a story of men and movements that made us.* We cannot understand ourselves unless we understand them. To be aware of the continuity between then and now is important and we ought to be aware of it more than now and then.

People often describe the sensation of doing something for the first time and having the feeling, "I've been here before!", "I'm reenacting something that happened previously" — it's a trick our minds play on us. Any who study the history of ideas will have a similar experience. Mankind has been here before. What is new under the sun? What is contemporary? Only the present facade of certain perennial problems. Some of the answers to these problems are truer or better than others. But even they are not given once and for all. They have to be affirmed or re-won again and again. Our minds are playing a trick on us, however, if we imagine they have not been affirmed or won before.

Universalists today may be standing in "the foremost ranks of time", but there are footprints in the sands of the shore we explore. Read, for example, in Bainton's chapter on the *Free Spirits* of Sebastian Frank, Sixteenth Century German, whose universalism led him to speak of the "non-partisan God". Listen to him say, "Wherefore my heart is alien to none. I have my brothers among the Turks, Papists, Jews, and all peoples . . . "

The Reformation of the Sixteenth Century (I wish that had been a sub-title) begins with a fine introduction which paints in bold strokes an outline of the situation on the eve of that era. It moves directly to the faith and reform of Luther. This is particularly well-done. Luther can be understood only in terms of his own deep religious experience. That experience has Pauline and Augustinian affinities and, as such, comprises one of the major types of religious reactions to life. It deserves to be understood if not shared. "Attracted and repelled, exalted and devastated, Luther wrestled with the Most High." Bainton observes, "the great text for Luther was 'Thy sins are forgiven'." On the strength of it Luther won his way through to a sense of salvation. Man is saved, man is justified, not by sacramental or any other "works", nor by mystic or monkish withdrawal from life — man is saved by faith. This affirmation struck and cracked the unified architectonic of Medieval Catholicism. It is important to know how and why.

The great text of John Calvin was, "If God be for us who can be against us?" His, says the author, was "the assurance of the impregnability of God's purpose." Consequently, the *Institutes* speak first of the sovereignty of God. Calvin's doctrine of the "elect" seems to us as cruel and tending toward a do-nothing attitude. But to him "the doctrine of election was an unspeakable comfort . . . because it freed man from a concern about himself in order that he might devote every energy to the unflagging service of the sovereign Lord . . . Calvinism bred a race of heroes." They were men of action who strove to build a Holy Commonwealth.

Professor Bainton discusses the Anabaptists in a chapter called *The Church Withdrawn.* If Calvin's theocracy was a false solution to the problem of the relation between church and society, so was the proposed solution of this exemplary band of purists. According to their view, the church must be a "gathered society" of the saints and cannot thus coincide with the community. The Anabaptists, unlike most of their contemporaries, were sensitive to the right of individual religious liberty — perhaps because so many of them were hated, abused, and persecuted.

The English sought to work out the problem of religious liberty by following the "way of comprehension" — "The Middle Way" of Anglicanism. "The point is", writes Bainton, " . . . to comprise as many as possible in a single church by making minimal and ambiguous demands." This may well be the reason that no distinctive confession and no great work on Theology came from England in this period.

In his chapters on *The Free Spirits* and *The Struggle for Religious Liberty*, Professor Bainton puts his finger on a difficulty which is still troubling to liberalism — its apparent inability to take vigorous institutional form. The liberalism of the 16th century was so "amorphous, varied, and vague that it can better be described as a tendency than a movement." This, too, it seems, is a perennial problem. Latitudinarians whose loves are everywhere are tempted to place their loyalties nowhere; or, at best, "to make a cloister of their own hearts".

Roland Bainton outlines, compares, follows developments and differences, reconstructing the varied forms and forces of the Reformation in a highly digestible manner. He writes well. The work is intended for the "general educated reader". (I suspect it would hold more of

them if the author had forgone some favorite words, like "coterminous".) This book is delightfully and appropriately illustrated with twenty authentic Sixteenth Century woodcuts.

Two years ago, The Beacon Press gave us Wilhelm Pauck's interpretive *The Heritage of The Reformation*. With the appearance of Professor Bainton's fresh and up-to-date general survey a glaring gap in our libraries can be adequately and enjoyably filled.

— Robert L. Cope

THE BETTER CHURCH SCHOOL
By John Leslie Lobingier
Pilgrim Press, 1952
Price $2.00

Bringing to bear on his subject experience and study over many years, Dr. Lobingier has written a timely and thoughtful book. The areas discussed including goals, administration, securing leadership — with full recognition that the home is the primary teacher of religion — present considerations of general concern and many concrete suggestions for more effective leadership.

Formerly Missionary Education Secretary and Secretary of the Adult Work of the Division of Christian Education of the Congregational Christian Church and, at present, Secretary of Religious Education of the Massachusetts Congregational Conference, Dr. Lobingier has prepared material that calls for a wider reading group than that of his own denomination. Church leaders will find much of value in *The Better Church School.*

— M. B. L.

THE TAMING OF THE NATIONS
F. S. C. Northrop
The Macmillan Company
Price $5.00

As the title of this book implies, it is a revealing study of the struggle of the people to attain universal peace.

Professor Northrop of Yale Law School is thorough in his study of this problem. He particularly emphasizes the necessity of our endeavoring to understand the idealogical beliefs of the various nations, for only as we understand them, will we be able to adjust our own in helping to solve this problem of peace.

He points out at considerable length the idealogical beliefs of the various countries based on their cultural background. He reminds us that a legal constitution effective in Great Britain and the United States often results in corruption in Government by military cliques and coups when introduced in a country whose living law habits and idealogical beliefs are not those of the living law of Great Britain and the United States. In China he points out that loyalty is to the family and not to the state. To cheat the state is no major crime.

While rejecting communism, he implies that its foreign policy has been smarter than our own. At the time of the invasion in China, it played up better to the idealogical and cultural traditions of that country. For example; when the communist troops arrived in Peking, they fascinated the crowds looking on by singing the old-time Chinese folk songs. Thereby the communists were giving the multitude the feeling that in rejecting Chiang Kai-shek with his American political associations and forms, they were throwing off something that was foreign and artificial and returning to their own selves and the vital rebirth of their own indigenous cultural traditions.

Professor Northrop examines and reviews the various religious beliefs throughout the World; particularly those of Asia, and their effect upon the cultural development of the country. He discusses the problem arising because of Korea—the domestic policies and needs of India, the resurgence of Islam. He doesn't believe that World War III is necessary and feels that the United Nations has already done much to prevent such a war breaking out.

For the student interested in the problems of peace, this book is strongly recommended.

— A. Ingham Bicknell

"Is is true that the wild beasts of the jungle will not harm you if you carry a torch?"

"It all depends," answered the practical explorer, "how fast you carry it."

—*The Watchman-Examiner*

WHAT HAPPENED TO THAT PINT OF BLOOD YOU WERE GOING TO GIVE?

ARMED FORCES BLOOD DONOR PROGRAM!

CALL YOUR RED CROSS TODAY!

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

Restored kitchen, Clara Barton Homestead

1952 IN RETROSPECT

"The sun and stars do not break up Eternity into cycles of months and years. Their schedules provide for no momentary slowing down to celebrate accomplishment, nor for any speeding up to dramatize a new beginning. But we who live under the sun and stars have a recurrent need to say, 'There — that much is done.' " — Bonaro W. Overstreet, *Meditations for Women.*

In looking back over the past twelve months we realize that not all of the plans for 1952 were realized, but there were accomplishments worthy of note. Certain of these stand out above the rest and these will serve here to give a panoramic view of The Association of Universalist Women in the year 1952.

In a material sense it was a good year. Financial contributions from the States enabled the national A.U.W. to meet all of its commitments, the large share being for the service projects. On Flag Day at the Clara Barton Birthplace, the kitchen, the last room of the farmhouse to be restored, was dedicated in memory of Mrs. Marietta B. Wilkins. The gift shop, relocated in the attractively decorated room to the rear of the kitchen, continued to be a valuable source of income due to the generous contributions of sales articles by Universalist women. Recognition of the Association's program for diabetic children came in the form of two gifts from the Heckscher Foundation of New York. The first gift of one thousand dollars was used to build a cabin at The Clara Barton Camp. The second gift of five thousand nine hundred dollars will make possible the erection of a recreation building at the Elliott P. Joslin Camp.

Of a somewhat different nature, but equally significant was the joint Executive Board and Presidents' Council meeting which was held at The Clara Barton Camp in September. While this included a comparatively small group of women, those who were there went away from the meetings inspired to make their leadership training count. While attendance at the summer institutes was not what it might have been, those who made the effort were rewarded for their effort. The change from the lecture type of class to a program of active participation of the delegates proved to be a wise one.

The year 1952 provided several opportunities for the Association to give expression to a growing concern for the total church program. In the fall, one page of The Bulletin was released to the Universalist Laymen's Association for their initial promotional material. Again in the spring, The Elliott P. Joslin camp was made available to them for their first week-end conference. Many local A.U.W.s provided financial assistance to a member of their Youth Fellowship for one of their institutes or conferences. Letters were written to several hundred isolated Universalist women and literature sent to those who were interested. In addition to the pledged amounts for the Department of Service projects in Japan and the Jordan Neighborhood House, the A.U.W. made contributions to the Unified Appeal for the Department of Education, Public Relations, Church Extension and Summer Institutes.

One of the chief sources of gratification the past year was the recognition that Aiko Onishi was receiving from music critics. Before another year is over, Aiko will have completed her training but Universalist women will continue to follow her career with interest.

There were other encouraging signs of growth. Some ten thousand women are now listed as members of A.U.W.s *The Bulletin*, *The Yearbook*, and *The Dedication Day Service*, were well-received and indications were that they were being used more by the local groups. The response to the new program packets was most favorable.

The year was fortunate in having gifted volunteer leadership, women of vision and purpose who gave new direction to the program. Finally, the large body of Universalist women who make up the membership through their united efforts were the ones who made possible the accomplishments recorded here. We can say, "These things *they* have done."

There were, of course, things that we wish we had done which we did not do. But this is a New Year and we can say,

" 'This is a fresh start.' Though our logic may tell us that this new year is just like other years, our feelings tell us a different story. With some flick of thought, some quickening of the spirit, we acknowledge the difference — ahead of us there is a year in which much can be accomplished, in which no mistakes

(*Continued on page 31*)

Department of Education

Universalist Church of America, 16 Beacon Street, Boston 8, Massachusetts

EDUCATIONAL "POLICY"

At the November meeting of the Council of Superintendents of The Universalist Church of America, suggestion was made that the incoming director of the Department of Education issue a statement of policy. The request was spoken out of interest and concern.

According to Webster, the word "policy" implies "a settled course." The term in some degree is inconsistent with liberalism's eternal quest for truth and the educator's concern for growth.

In an ever-changing world, with new needs in every human life and new relationships called for, educational policy cannot be "settled," its program cannot be limited to any one emphasis, however important, that may be in its place.

The child born into the world is full of potentiality. We are concerned that he shall have opportunity for the finest possible development of his life.

The child is born not alone with his own potentialities; he is born also into the cultures of the human race. The inheritance is a very rich one, as illustrated in the fields of physics and medicine. In our time, some of the cultures are in conflict.

The orthodox religionist tries to pour the child into the mould of his own particular stereotype.

Liberal religionists and educators "lead forth" the child to explore the universe in which he lives, to discover the rich meanings of the cultures of human kind, to experience, test, and evaluate *for himself*, to grow and to develop his own skills, to bring his own creative life to meet the personal and social issues of each day; all in happy association with his fellowmen.

And "policy" we have — especially with children, since often they have been violated — will have regard for psychological capacities and needs at the various age levels.

Likewise, any "policy" we have shall strive to be consistent with the findings of the best of educational experimentation and research.

The above is not new to our church. It is an emphasis restated.

Our educational concern is for all ages. We have the conviction that doing a better job with children calls for a far stronger program of adult education.

Ours will be no solo flight. Universalists are in this adventure together. We shall encourage those among us who are life-long students in given fields to be resource persons and to share their findings.

A valued young friend notwithstanding, phenomenal changes need not be expected overnight.

Education is a seeking, a growth, a development.

Basically, the work is not at 16 Beacon Street, Boston; it is with our people in our churches, in the setting of our world and our times.

We are on call.

— Edna P. Bruner

ADULT EDUCATION

"The society of our age cannot wait for the next generation to solve its problems. Our fate rests with the intelligence, skill and good will of those who are now citizen rulers. The instrument by which their abilities as citizen rulers can be improved is *adult education*. This is our problem. This is our challenge." — Malcom S. Knowles, *Informal Adult Education*.

The Association of Universalist Women has endeavored to establish an education program that will be the instrument by which "Universalism will be carried into life." Help in the development of creative programs has been provided through Packets Available from The Association of Universalist Women, 16 Beacon Street, Boston 8, Mass.

Alcoholics — Narcotics

A Service of Christmas Carols — The history of carols and the story of many old and new. A script is included for the reader.

Camps for Diabetic Children — Slide Lecture with script.

Camps for Diabetic Children — A Medical Talk with Charts, etc. "Science and Religion".

Churchmanship — The Universalist Church, its teachings, program, organization, etc.

Citizenship

Civil Liberties

Common Council for American Unity.

Composite Slide Lecture with script of the A.U.W. projects and the Service Department projects.

Discussion Group Materials — For leaders of groups.

Education — The Public School Crisis.

Family Life

Federal Union of The American Unitarian Association and The Universalist Church of America.

Finances in the Church Organization. Deals chiefly with the A.U.W. program.

Food and Agriculture Organization.

The General Alliance of Unitarian Women — the organization, the program, etc.

Housing

The Liberal Church Woman — A Panel Discussion based upon the pamphlet of that title.

India — The Problems of India and some of the Methods Used to Solve them.

Map Talk — A script provides the basis for an interesting and informative talk on Universalist Churches throughout the United States and Canada. Human interest stories rather than statistical reports.

Mental Health

Modern Inventions and Family Life

Plays, Pageants on various subjects, including specified Universalist projects.

Point Four — Technical Assistance Program.

Prejudice

Propaganda

Quizzes — 1, A.U.W.; 2, Denominational; 3, Know Your Church (local). Other quizzes on different topics such as the United Nations, Citizenship, etc.

Racial Discrimination

Rumor Panel — With slide, or filmstrip or poster and script. An excellent group program.

Status of Women —

(*Continued on page 29*)

News of Churches and Church People

NATIONAL CONFERENCE OF JAPAN RELIGIOUS LIBERALS

The First National Conference of the Religious Liberals of Japan was held, under the auspices of the Japan Free Religious Association, at the Unity Hall on the campus of Seisoku High School, Shiba Park, Tokyo, on November 8, and 9, 1952. It was attended by about two hundred men and women of liberal faith, comprising liberal Christians, liberal Buddhists, liberal Shintoists and Humanists. The aim of the Conference was to promote the faith, study, and fellowship of the religious liberals in Japan, with *The Challenge of the Times and Free Religion* as its common theme.

The opening ceremony of the Conference, Professor Kishimoto, Chairman of the Japan Free Religious Association, presiding, was led by an address of Mr. Shinichiro Imaoka, chairman of the Preparation Committee. Then, the friendly greetings from foreign free religious groups, i.e., the Fellowship of Friends of Truth of India, the Unitarian Fellowship of Australia, the International Association for Liberal Christianity and Religious Freedom Holland, the General Assembly of Unitarian and Free Christian Churches, England, the American Unitarian Association, and The Universalist Church of America, all of which were listened to with a warm feeling of friendship and encouragement. Three guests made speeches of congratulation, which ended the opening ceremony.

We heard the following addresses made by four scholars representing their respective free religious positions: *The Standpoint of Free Shintoism*, Prof. Yoshio Toda; *The Standpoint of Free Christianity*, the Rev. Michio Akashi; *The Standpoint of Free Buddhism*, the Rev. Entai Tomomatsu; *Pure Religion and Universal Religion*, Prof. Ichiro Hara. We had supper together, and several persons made speeches.

The Second Day, we had a worship in the Unity Hall, jointly officiated by Mr. Imaoka and the Rev. Shigetaro Akashi. The worship was characterized by its universalism as shown by the use of the Christian and Buddhist hymns and Scriptures.

At one o'clock, there were discussions on the following topics which center around our common theme, *The Challenge of the Times and Free Religion*; *Why Intellectuals of Today Keep Themselves at a Distance from Religion*, led by Prof. Rokusaburo Nieta; *Education and Free Religion*, Dean Hiro Ohashi; *Free Religion and Peace Movement*, the Rev. Shojin Mibu; *Population Problem and Free Religion*, Dr. Kaizo Noma; *Science and Religion*, Dr. Yoichi Yamamoto.

After the discussions, three resolutions were passed:

(1) To request the Ministry of Education to declare its official interpretation of the clause in the Article 20 of the Constitution concerning the prohibition of religious education to the effect that the clause prohibits denominational education not purely religious education.

(2) To send a message of gratitude to each of the foreign free religious groups which had sent us sympathetic greetings.

(3) To hold the second Conference next autumn.

The Conference came to an end with the closing address by Mr. Imaoka.

UNIVERSALIST MINISTERS' UNION

The purposes and functions of the Universalist Ministers' Union have been clarified by the officers at a recent meeting (Oct. 30, 1952) in Boston. The Union shall be an instrument, they said, to provide services for the members, to take such action as may be possible that will be of help to Universalist ministers, and to assist those ministers who may present grievances to the Board by such action or steps as may be feasible. It was agreed that it is not the function of the Union to enter into denominational policies or politics as there are already enough organizations so engaged.

The first service provided to members is the Code of Ethics which is accepted by each minister as he becomes a member. This discipline is designed to raise the professional level of the ministry and clarify each minister's duties and privileges as a Universalist minister.

Another service to be provided will be a second edition of the Income Tax guide. A competent

lawyer has been asked to provide the guide which will be designed to help ministers discover what legitimate deductions they may make in their professional and ministerial capacity, thus arriving at an honest amount which they owe their government.

A grievance was taken up for action from a member who wrote saying that in supply preaching he found many churches paying him an amount below what his travel costs had been and other churches paying supply preachers an amount far below the time and effort involved in preparing and delivering a sermon and conducting a service of worship. The board agreed that if the Union were to suggest a minimum rate, it might be helpful to churches who were not aware of what a fair honorarium for a visiting minister ought to be, and the individual preacher would not have to embarrass himself by setting a fee if he could say that the Ministers' Union recommended a specified amount. After considerable discussion on just how much a sermon is worth anyway, if anything, the following standard was set: Honorarium for a visiting minister conducting a service of worship and sermon should be at least $25.00 *or* one per cent of the base pay given a regular minister, minimum to be determined by whichever amount is larger.

It was decided to compile and publish a booklet on candidating procedures based on the booklet published by the Superintendents' Council, but going into more detail for the benefit of the candidating minister.

Plans were discussed for holding regional meetings of union members, details to be worked out at a future time.

Many more services for ministers are contemplated by the union, such as group insurance plans, credit unions, regional meetings, and providing worship materials.

Time and increased membership will increase the services that can be provided by your union. Membership is open to all Universalist ministers on payment of $5.00 dues to Robert Wolley, 28 Norfolk St., Swampscott, Mass.

—David H. Cole

NEWS FROM KANSAS

Governor Edward F. Arn of Kansas proclaimed, for Kansas, United Nations Day, Friday, October 24 and said, "In order to further encourage all efforts toward broadening the concept of unity and loyalty, giving strength for every challenge, it is essential that one day in the year be set aside, specifically defined for the recognition of the important place the United Nations organization has in the lives of freedom-loving people."

Our First Universalist minister, the Rev. Thomas Turrell, Junction City, Kansas, said in his United Nations Day sermon. "Patriotism is not big enough when we do not include the World, it must be made internationally, to see beyond the Flag, the flag of the Worlds, the *United Nations* . . . Blessed are the Peacemakers for they shall be called the children of God. We must learn to live together, as one big happy family, forget out differences and work as a family, United. The truth is always where the extremes meet (a statement which I throughly agree), we must be loyal to ourselves and just. It starts within us, you and me. Once you start right with the world and yourself, 'to thy own self be true', maintain your loyalties, be a part of your communities, we have a Destiny. God said, 'Peace I give unto you'. It's up to us, you and me, to stand for those things which are *good*, indeed there is a great Destiny for all."

MEN OF DIVINE PATERNITY HEAR WORLD LEADERS

The Men's Club at the Church of the Divine Paternity in New York City initiated several constructive lay projects during the early winter. Foremost among them, in influence and numbers, was the start of a new Universalist Forum, meeting each Tuesday night, and featuring world famous intellectual figures. The two regular speakers at the new Roundtable, which according to the chairman, Roland Gammon, is "designed to relate modern man to nature, society and God", are the great Indian philosopher and former Ghandi associate, Dr. D. G. Vinod of Bombay, and the prominent Austrian psychologist, Dr. Albert Reissner, a former associate of *Jung and Freud* who is now practising in New York City.

The initial forums were heavily attended and increased intellectual stature of the church throughout the city.

New York A.U.M. adherents are also pushing a drive for subscriptions to *The Universalist Leader* and a series of monthly suppers featuring the stars of stage, synagogue, cathedral and lecture hall.

PASTORAL CHANGES

The Rev. Richard O. Burns, November 1952, from Attica and Caledonia, Ohio to Biddeford, Maine.

The Rev. George Wood from Meriden, Conn. to Rockland, Maine, December 1952.

The Rev. Paul Husted to All Souls Church, Worcester, Mass. December, 1952.

The Rev. William Dewolfe from Assinippi, Mass. to Wakefield, Mass. January, 1953.

Chaplain Arnold L. Simonson assigned to foreign service, December, 1952.

SHELDON SHEPARD SUCCESSFUL PLAYWRIGHT

Two three-act plays written by Dr. Sheldon Shepard, minister of the Universalist Church of Hollywood, have had successful presentation in Los Angeles this season.

His *O. K. by Me*, three-act comedy, ran for seven weeks at the Beaux Arts Theatre. His three-act drama based on the life of Amos, "the man from Judah", was presented by the Hollywood Congregational Church.

CURBSTONE SERMON

In peace our war dead sleep
Their memory dear we keep
Brave symbols of sacrifice
But who paid a futile price
For man still turns to war
And kills just as of yore

SOLVING NO MORE!

Brainard F. Gibbons

NEW YORK UNIVERSALIST CONVENTION

(*Editor's Note: This interesting story about our New York folk was long delayed. Pressure of work on the writer, Dr. Reamon, held up the story. Its importance, however, still makes it news.*)

The 127th Annual Sessions of the New York State Convention of Universalists were held in Binghamton from October 5 to the 8. The laymen led off with a meeting on Sunday afternoon. Attorney Hartford Beaumont of New York City was the speaker. The mayor of Binghamton gave the main address at the evening session. Mayor Donald W. Kramer is the son of the late Rev. Charles Kramer, for years the beloved minister of the Cooperstown Universalist Church.

Perhaps the most heartening and thrilling feature of the convention was the banquet address by Dr. A. Powell Davies of All Souls Unitarian Church, Washington, D. C. Binghamton is something of a center for Fundamentalist theology. It was doubly refreshing therefore to hear Dr. Davies speak so eloquently on the theme, "Religion Should Make More Sense". He made a profound impression.

Delegates experienced both surprise and genuine concern when state superintendent, Dr. Fred C. Leining, announced that he had presented his resignation to the state board effective January 1, 1953. Members of the board of trustees, meanwhile, had voted unanimously to lay the resignation on the table and had urged Dr. Leining to reconsider. "Fred", as he is familiarly known from one end of the state to the other, has served the Empire State for twenty-three years with complete fidelity and with distinction. A more loyal Universalist could scarcely be found. In addition to the arduous duties of state superintendent, Dr. Leining has served as secretary of the State Convention, secretary of the Board of Trustees of the Theological School at St. Lawrence University, member of the finance committee, editor of the *Empire State Universalist*, and two terms as a trustee of The Universalist Church of America. (Note: Dr. Leining has reconsidered and has agreed to serve until October 15, 1953.)

Theme song of the convention might well have been: "God Send Us Men" . . . to fill vacant pulpits in Albion, Bristol, Middleport, Cicero and Cortland. Expanding communities meanwhile offer opportunities for new Universalist churches. More parishes are seeking directors of religious education. The need for trained leaders is almost desperate! Universalism in the Empire State is in healthy condition, but it could be and should be stronger. Maine offers guidance with its revival of interest and action among laymen and clergy in reviving dormant churches.

Committee members and delegates enjoyed considerable merriment in framing and adopting a recommendation for shipping a bull to the Rev. John Shidara in Tokyo, Japan. "Unirondack", the new institute property, received close attention with its expanding program and improved equipment.

Delegates gave a unanimous and resounding vote of approval to the campaign for three hundred thousand dollars for the new Theological School building at St. Lawrence University. When Dr. Milton M. McGorrill was unable to appear, Dr. Ellsworth C. Reamon urged stronger support of the Unified Appeal and suggested ways and means of raising funds. The Convention memorialized member churches to give careful attention to the Universalist-Unitarian Federal Union plan and urged that action be taken only after thorough consideration and study of the plan. The offering for the Ministers' Pension Fund is expected to exceed three thousand dollars.

Dr. Donald B. F. Hoyt, of Rochester, succeeds Ralph Stoddard as president of the Convention. Mr. Ashley W. Strong was elected vice-president and the Rev. Theodore A. Webb is a new trustee. Mrs. Emory Hamlin of Floral Park is the new president of the Association of Universalist Women. Other officers elected include: Joseph Skinn, president of the Layman's Association, the Rev. Russell W. Lockwood, president of the Ministers' Association, and Sandra Fancher, president of the U.Y.F. The Rev. Robert L. Cope will preach the Occasional Sermon in 1953.

Ministers attending the convention continued their study of publicity and church advertising under the able leadership of Prof. Philip W. Burton of Syracuse University. The Rev. Walter R. Jones, the Rev. Theodore A. Webb and the Rev. George Greenough were impressive in their chapel services. The Rev. George H. Welch of Middletown spoke to the question: *What Is Our Purpose?*, in the Occasional Sermon. With characteristic earnestness, he urged faith in God and man and commitment to the religion of Jesus. In his annual report, Dr. Leining emphasized what he called the four "M's" . . . . Mission, Members, Minister and Money.

The convention was well-attended and the warm hospitality of the Binghamton folks kept everyone happy. Evidence of new life and vigor in the Binghamton parish under Lockwood was everywhere apparent. And the drive home through the crisp autumn air and the beautiful foliage, while munching Cortland apples, culminated a rich and delightful experience.

—Ellsworth C. Reamon

The end and object of your existence should be work, or the legitimate employment of all your faculties — work for God, work for man, work for the state of life in which it has pleased God to place you, for Him, for yourselves, for your fellowmen. Follow this as a first principle, and you will find how wonderfully, how satisfyingly, all pleasures will group themselves healthfully and helpfully about work.

— H. R. Haweis

Men have certain work to do for their bread, and that is to be done strenuously; other work for their delight, and that is to be done heartily; neither is to be done by halves or shifts, but with a will, and what is not worth that effort is not to be done at all.

— J. Ruskin

Whether you be men or women, you will never do anything in the world without courage. It is the greatest quality of the mind — next to honor. — J. L. Allen

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Universalist Youth Fellowship

Miss Rozelle Royall, President, Women's College, University of North Carolina, Greensboro, N. C.

Association of Universalist Men

Mr. Harold S. Latham, President, 17 Pleasant Place, Arlington, N. J.

Universalist Ministers' Association

Rev. Albert F. Harkins, President, 263 Du Page St., Elgin, Illinois.

Universalist Publishing House

Mr. David L. Peirce, 41 Locust Avenue, Lexington, Mass.

Dr. Emerson H. Lalone, Acting Manager, 16 Beacon St., Boston, Mass.

The Universalist Leader: Dr. Emerson Hugh Lalone, Editor; Miss Alice E. Dorr, Managing Editor, Room 309, 108 Massachusetts Ave., Boston, Mass.

A new bungalow was named "The Nutshell." It bore its name only a fortnight, because the owner became exasperated by boys who called nearly every day to ask, "Is the colonel in?"

— *The Watchman-Examiner*

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Universalist General Assembly and Unitarian Conference August, 1953

The Universalist Church of America and the American Unitarian Association will hold a joint biennial Conference August 21-24, 1953 at Phillips Academy, Andover, Massachusetts. This will be a historic event in the life of our two denominations. We ask that you reserve these dates on your church calendar and make plans to come to Andover in '53.

Co-Chairmen
Irving R. Murray
First Unitarian Church
Pittsburgh, Pennsylvania
Emerson S. Schwenk
First Universalist-Unitarian Church
Haverhill, Massachusetts

UNIVERSALIST WOMAN'S ALLIANCE

The regular monthly meeting of the Universalist Woman's Alliance will be held at Bethany Union, 256 Newbury Street, Boston, on Friday, January 16, at eleven o'clock.

Following the business meeting, there will be motion pictures, *New England Calling*, and, *Maryland*.

Reservations for the luncheon should be made with Mrs. Dumas, CO-6-0240, by Monday, January 12.

— MARION H. PIKE, *Secretary*

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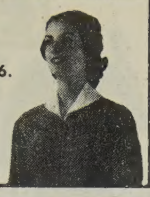

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One lady met another on the street and said proudly, "Just imagine. My husband has quit smoking."

"Well, that must require," commented her friend, "a very unusual willpower."

"That's exactly what I've got."

—*The Watchman-Examiner*

EDUCATION

(*Continued from page 24*)

Social Action — What it is, how to carry on an effective program, etc. Designed to precede the *action* of a group.

Socio-Drama — An interesting and informative group technique.

Study Group Materials — For leaders.

Study Group Topics — Suggestions for groups who wish to have a study group.

UNESCO — United Nations Education, Scientific and Cultural Organization.

United Nations — General Information.

United Nations — The specialized agencies.

United Nations — Special Music program.

United Nations International Children's Emergency Fund.

Universal Declaration of Human Rights.

Worship Materials — For leaders of worship services.

There are only a few — and in some cases only one — of the above available. They should be ordered well in advance, with possibly a second preference for a date mentioned. The contents of the packets will be changed from time to time as new materials are secured. New Packets will be added as the need arises.

— Anne S. Bowman

ILLINOIS FELLOWSHIP COMMITTEE

Rev. Perry E. Roll, of Clinton, granted full ministerial fellowship. Rev. Argyl Houser, residing at 516 North 7th Street, Rochelle, Ill., and serving the Little Hickory Church, received on letter of transfer from Michigan.

—Stanley Manning, *Secretary*
November 18, 1952.

A struggling author had called on a publisher about a manuscript he had submitted.

"This is quite well-written, but my firm only publishes work by writers with well-known names," said the publisher.

"Splendid," said the author. "My name's *Smith*."

— *The Watchman-Examiner*

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OBITUARY

EMMA HERRINGTON KIRKLAND

Mrs. Emma Herrington Kirkland, widow of H. E. Kirkland, life-long member of the Burruss Memorial Church in Mississippi, died on October 24, at the age of seventy-eight years. She is survived by three daughters, Mrs. W. T. Johnson, Mrs. Fred W. Tisdale, and Mrs. J. L. Williams, and several grand-children. Services were held in the church on October 26, conducted by Dr. Clinton Lee Scott.

DR. GREENWAY ADDRESSES AMERICAN LIBRARY ASSOCIATION

Dr. Cornelius Greenway, Brooklyn, New York, addressing the 71st Annual Convention of the American Library Association recently spoke out vigorously against book censorship in our time. Dr. Greenway said in part:

"The blight of mass conformity is slowly but surely growing in size as well as in strength. That ugly mass of conformity grows larger and larger and its growth is encouraged by a great many men and women who honestly believe that this mass conformity is a temporary necessity because of the ugly realities of the present time. But I hold that no librarian should be intimidated by either a minority or a majority group—be that group secular or spiritual!

"Today we have many distinguished propagandists who, in different names, sin against our public libraries. These self-styled and self-appointed censors are sorely tempted to look down upon and harshly condemn those with whom they differ in politics, religion, or race.

"It is the duty of the librarian and his staff to keep free the circulation of ideas as expressed in books, magazines, pamphlets, and films.

"It is the public's duty to defend the librarians and their staffs from all the attacks by the varied pressure groups. The librarians and their associates are entitled to this protection."

* * *

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Canton, N. Y.

A.U.W.

(*Continued from page 23*)

have yet been made, in which we can begin again." — Bonaro W. Overstreet, *Meditations for Women.*

—A.S.B.

THE LARGER FELLOWSHIP

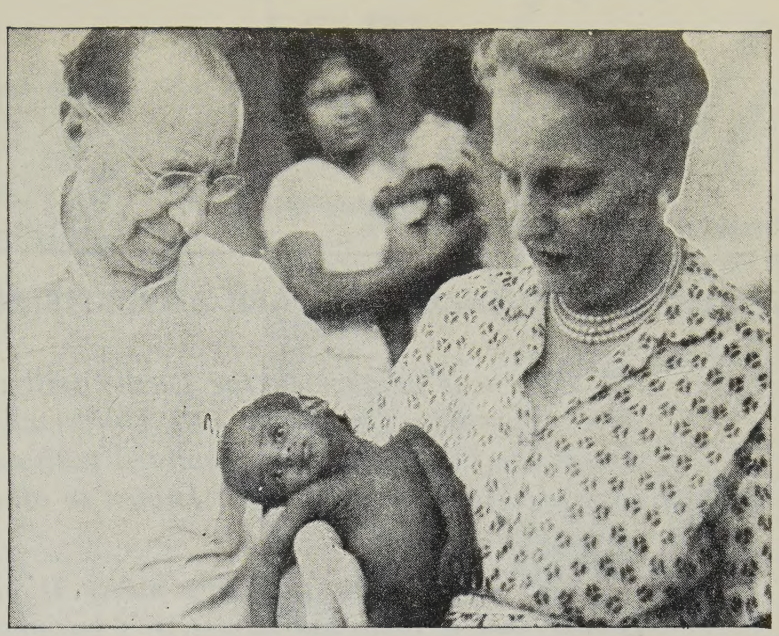
Scattered all over our country are women who for various reasons cannot attend services in a Universalist Church. Through the kindness of Bernice Cunningham, we are reaching these women and inviting them to become members-at-large in our Association of Universalist Women. While all who receive letters do not respond, you will be interested to know that from a letter which was sent out this fall, fourteen dollars in filled Christmas Stockings and Baseballs has come back to us to help in our work with diabetic children, and five dollars has been received for membership in the A.U.W. We express our appreciation to Miss Cunningham and welcome these women into the larger fellowship of The Association of Universalist Women.

—A.E.T.

UNIVERSALIST BOYS AND GIRLS OF PASADENA HELP DIABETIC CAMPERS

From time to time, some of our Church Schools have sent gifts for the children in our two camps. On one or two occasions we have designated these gifts for some special purpose. From the Throop Memorial Church in Pasadena, California, we received a sum of money from the Primary Department and we used it to give our girls and boys a treat of ice cream on a hot Sunday noon. The campers cheered the givers and expressed thanks to these children out in California who were interested in them. Now we have a letter from Mary Hartshorn, superintendent of the Church School, in which she says, "the entire birthday offering for the 1952-53 season at Throop Memorial Church School is to be devoted to the support of the diabetic camps. The groups older than the Primary Department have a replica of cabins and a camp quadrangle as a lid or top of the large box in which the money is deposited." We send a special kind of appreciation to these children who are so willing to help other children who come to our camps each summer to be directed toward better health and to receive much happiness in their camper programs made possible because so many people care.

—A.E.T.



Am I My Brother's Keeper?

IN INDIA I asked myself this question when I saw thousands of homeless sleeping in the streets of Calcutta and Bombay. When I saw half starved children and "hunger limp" babies like the one above.

IN KOREA (My schedule did not permit me to examine the 28 orphanages in which CCF assists Korean children). There is only ugliness and misery in Korea. Wandering refugees, little ragged children, destroyed homes. There is hardly a family not broken, fathers taken prisoners or shot, mothers abused and carried off or left dead behind a broken wall. A destroyed country of rubble, rags, disease, hunger and human misery.

IN JAPAN in the Elizabeth Saunders Home for GI babies, deserted by their American fathers, and 18 other CCF orphanages, all over-crowded.

IN GERMANY where I saw some of the several million people who are refugees in their own country. Those who escaped from East Germany won their freedom at great cost. Few families escaped intact. Children, parents, wives and husbands shot down or dragged off to labor camps. Those who escaped are destitute. They can't find work and have inadequate food and shelter.

The sick little children of India, the wandering orphans of Korea, that flaxen haired German miss, who saw her father killed, does God charge me with their plight? I have returned from overseas with the realization that the Communists care enough to make very successful capital of democracy's failures and with the strong conviction that we Americans can not close our eyes or stop our ears to the cry of a hungry child anywhere in the world — black, brown, yellow or white. The hungry children of the world are more dangerous to us than the atom bomb.

CCF assists children in 97 orphanages in the following countries: Borneo, Brazil, Burma, Finland, Formosa, Indonesia, India, Italy, Japan, Jordan, Korea, Lapland, Lebanon, Malaya, Okinawa, Pakistan, Philippines, Puerto Rico, United States and Western Germany. You can adopt a child in any of these countries for ten dollars a month and the child's name, address, picture and information about the child will be furnished. Correspondence with the child is invited. Smaller gifts are equally welcome. God sees not the coin but the heart that gives it.

For information write to:

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UNIVERSALIST BUSINESS MEN ARE ADVERTISING IN THEIR CHURCH PAPER

Our next number of the Leader will carry a group of new advertisements. This is because Universalist business men have decided to become better acquainted with each other and to make themselves and their products known to other Universalists everywhere.

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